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governments were found to be favorable to the enterprise, and the way is open for the establishment of the American school as soon as funds for the purpose are available.

A NOTEWORTHY GIFT

The Zion Research Foundation, of Brookline, Massachusetts, has donated a thousand dollars to the American School of Oriental Research in Palestine toward American research "where early Christian documents might be found." The gift is made on condition that the Foundation shall receive photographic copies of the originals of any documents that may be discovered, and translations, when such are made. If successful, the Directors of the Foundation are willing to renew the gift every year for five years. The Executive Committee of the school have accepted the gift and are making investigation as to the most promising field of research in which to employ it.

AN ASSYRIAN CODE OF LAWS

Our readers will remember the notable discovery of the Code of Hammurabi which was made by the French a little over twenty years ago at Susa. This discovery has now been matched by the discovery of a part of an Assyrian code of laws by the Germans, who have since 1902 been excavating at Kalah Shergat, the site of the city of Ashur, the ancient capital of Assyria and the city from which that country took its name. The excavation itself was brought to an end by the outbreak of the war in 1914, but during the war German scholars were quietly editing tablets that had been discovered. In 1920 Dr. Otto Schroeder published six fragments of tablets, which formed part of a series of tablets which contained an Assyrian code of laws. They were published in No. 35 of the scientific publications of the German Orient-Gesellschaft. Only two of the fragments are of considerable size. The first of these contains fifty-five sections of laws; the other, eighteen. The text reached America last autumn, but Professor Morris Jastrow, Jr., of our Executive Committee, has published a translation of these tablets in the current number of the *Journal of the American Oriental Society*. The first tablet contains laws relating to women; the second, laws relating to fields and land. The regulations are quite detailed and introduce us to the inner workings of Assyrian social organization. When we compare these laws with the Code of Hammurabi, they reveal the Assyrians as more cruel and less civilized than the Babylonians. This was known from texts previously discovered, but, since nothing reveals the social life of an ancient people so fully as their laws, many interesting details are now added. Scholars will for a long time be busy comparing these laws with the Code of Hammurabi and with the Pentateuch.

A BABYLONIAN ACCOUNT OF PARADISE, THE FALL AND REDEMPTION

Among the tablets discovered at Ashur are some fragments of that great Babylonian Creation Epic, parts of which were discovered fifty years ago by George Smith. These fragments not only supply some missing parts of the first tablet of the poem, but give us practically the whole of the sixth tablet, of which we knew previously only a few lines of the beginning. This tablet contained, it was known, an account of the creation of man, but, now that its text is before us, we find, to our surprise, that it con-

tained much more than that. It contains the Babylonian equivalent of the Garden of Eden, the Cherubim, and the Fall of Man, but, most surprising of all, it has also an account of redemption by the death of a god. It is needless to say that the atmosphere and point of view of the narrative are quite different from that in Genesis. Nevertheless the main features of the narrative in Genesis are represented in it. These tablets, published in Germany in 1917 and 1919, did not reach America until May 1920. Translations of them will be found in the third edition of G. A. Barton's *Archæology and the Bible*, which was published in the autumn of 1920.

NOTES

Twelve public lectures have been given by the staff of the School. In the last six Dr. Albright treated the themes, "The Religion of the Canaanites," "Moses and the Prophets," "Hebrew Poetry," and Dr. McCown, "Magic and Miracle," "Ancient and Modern Spiritism," "Prophecy and Apocalypse."

The Palestine Oriental Society, founded a year ago, largely through the energy of our staff, is contributing much to the intellectual life of Jerusalem. It holds several stated meetings in the year and numbers 150 members in Palestine. The first volume of its Journal is now in the printer's hands, under the editorship of Dr. Albright, who is also a Vice-President of the Society.

The preliminary report of the first campaign of the excavations of the British School in Palestine at Ashkelon appears in the *Palestine Exploration Fund Quarterly Statement* for January. The ceramic finds extend all the way from the post-Neolithic to the Roman period. The most interesting field of discovery is "a temple or other public building in the best Roman style, constructed entirely (columns, entablature, walls and all) in Greek and Italian marble; vast in its conception and characteristic in its execution." This structure is connected with a remarkable round tank, which is probably the "Peace Pool" recorded by Antoninus Martyr (560-570 A. D.), and which doubtless goes back to the ancient fish pool of the goddess Derketo, worshipped in Ashkelon. The name of the ancient god of Ashkelon, Dagon, was popularly interpreted as "fish god," so that the pool must be very ancient.

The newest book on Jerusalem is the important work just published by Raymond Weill, *La Cité de David* (P. Geuthner, Paris, 1921). Captain Weill was engaged before the War in excavating the Ophel, the southern end of the eastern Hill of Jerusalem, which is now known to be the site of the original Jerusalem, or, as the Bible calls it, the City of David. As a result of his own work, in comparison with those of his predecessors, Parker, Bliss, Guthe, and others, Captain Weill presents in an elaborate and logical way the unravelling of many problems connected with the topography of the most ancient part of the Holy City.

In laying the foundations of a new Latin Church just to the south of the Garden of Gethsemane the architects have come upon the remains of a fine Byzantine church, which was destroyed by the Persians in 614. It was some 60 feet long and 50 wide. The floor was paved with a superb mosaic. At the eastern end the natural rock had been squared and left as the basis of the raised presbyterium or chancel.